DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D & C 121:45)

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THE TRINITY
AND
THE HOLY SPIRITS

THE DOCTRINE
AS
JOSEPH TAUGHT IT

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By Writing:

Colliers Publishing Co.
HC 63 Box 1B
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or call:

Phone: (801) 305-3227
E-mail: fcollier@collierspublishingco.com
Web Site: http://www.collierspublishingco.com
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Intoduction

For more than a decade scholars have been discussing the doctrinal inconsistencies between the Kirtland and the Nauvoo period, focusing with particular interest on the Prophet's teachings about God. In doing so they have successfully identified several significant problems, but to date they have failed to come up with any solutions. This has led many to a council of despair, wherein they have concluded that the Prophet's theology was progressive, and that his early and late revelations contradict each other.

Again, there are problems with the Prophet's teachings on the Holy Ghost — in particular as they relate to section 130 in the Doctrine and Covenants and the origional source from which it came. Then there is the doctrine about Father Adam and the nagging question as to whether it was Joseph or Brigham who first taught it. There are also questions about the identity of the Holy Ghost, and when he should take upon himself mortality or a tabernacle of flesh.

On all these counts this work is a first — for never before have these issues been brought to a clear resolution without forcing the issues or begging the point. Indeed, not only are the questions answered, but they are resolved with primary sources which come from the Nauvoo period. Truly, after having read this work, the reader will go away with a focused mind and a clear understanding of what the Prophet Joseph Smith really believed about God.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:25–26)

The Savior said when these tribulations should take place [that the Keys of the Priesthood] . . . should be committed to a man who should be a Witness over the whole world: the Keys of Knowledge, Power and Revelations should be revealed to a Witness who should hold the testimony to the world. It has always been my province to dig up hidden mysteries — new things for my hearers. Just at the time when some men think that I have no right to the Keys of the Priesthood — just at that time I have the greatest right. . . . .

*All the testimony is that the Lord in the last days would commit the Keys of the Priesthood to a Witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. . . . . Woe, woe be to that man or set of men who lift up their hands against God and His Witness in these last days. (**TPJS** 364–365)*

Concerning God's Witness

*[The] 24th chapter of Mathew, Mathew 6[th], 7[th] and 14[th] verses, and the original translation [i.e. the Original Aramaic] Reads thus[:] And [in the days of those tribulations] I will Send you another Witness and he shall preach this gospel to all nations, to the ends of the world[;] But woe to that man or woman who Shall lift up their . . . hands against God's witness (**Words of Joseph Smith** 369–370)*

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THE DOCTRINE
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by
Fred C. Collier

The following is an enlarged version of a paper which was delivered at the Sunstone Symposium, in Salt Lake City, Utah, on August 22nd, 1987.

It is my hope that more might be realized from this occasion than a mere exercise in intellectualism. It is my prayer that those who are disposed to be in possession of the Spirit, that they may possess it on this occasion — that they might be both enlightened and uplifted.

The position which I will endeavor to sustain is in accordance with what has been given to me, and as I believe, is in strict keeping with the understanding of both the Old and New Testament prophets, as well as the Revelations and Teachings of the Prophet Joseph Smith. My remarks will be directed towards two objectives — the first will

be to establish a basic understanding or mind-set as I believe that it existed in the mind of the Prophet Joseph Smith, as also in the minds of the Old and New Testament Prophets. The second will be to establish the identity of the first and third member of the Godhead.

THE MYSTICISM OF RELIGION

The world has lately discovered that the religion which the Prophet Joseph Smith founded has its roots in mysticism. It is my firm belief that the same might be said of the Old Testament Church, as well as the religion which was founded by Jesus. All *true* religion has its foundation in mysticism.

A mystic is a person who acknowledges the reality of the spiritual world and who communes with it. It is a person who seeks Wisdom, Knowledge, Power and Favor from Spiritual Beings. This is the very essence of mysticism and the Bible testifies that it is a world in which all of the Prophets have been entrenched from the beginning. The very life of the Church was founded upon these Spiritual Gifts and without them there is nothing left but apostasy and the dross remains of a dead form.

The Mysticism of Jesus is clearly manifest in the power of his Priesthood. This is especially so as demonstrated in the bestowal of the Gift of the Holy Ghost. Indeed, aside from his resurrection, perhaps the most marvelous of all Jesus' powers, is to be seen in the laying on of his hands, whereby he could actually marry or seal upon his new converts the companionship of a Holy Spirit to be with them throughout life as a friend and companion. The ultimate idea was for the spirit to lead and guide the recipient to higher plateaus of understanding and even at times[1] to go so far as to actually possess their bodies and by melding with their minds to uplift their thoughts to the vibrant feeling and comprehension of *celestial ideals*.

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[1]This is the essence of the Prophet's remarks on April 2nd, 1843. "The Holy Ghost is a personage", he said "and a person cannot have the personage of the

From the beginning of time the spiritual world has been recognized by all cultures. It has been known that there are myriads of spirits both Good and Evil. Satan is recognized as the Archangel of all Evil — a spiritual being at whose beck and command was a numerous host, even one third of the Hosts of Heaven.[a, 2]

The other side of this coin is the doctrine of the Holy Spirit — not the Holy Spirit of the Philosophers, which was thought to

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Holy Ghost in his heart. A man [may] receive the gifts of the Holy Ghost, and the Holy Ghost may descend upon a man but not to [permanently] tarry with him." (*WJS* 170) Again, reiterating the same idea later that evening the Prophet said that "The Holy Ghost is a personage of spirit, and a person cannot have the personage of the Holy Ghost in his heart. He may receive the gift of the Holy Ghost. It may descend upon him *but not to tarry with him."* (*WJS* 173)

The Prophet is not here denying the feasibility of the Holy Ghost entering into our bodies to possess them, but rather he is denying that the Holy Ghost would do so on an eternal or permanent basis. In other words the Holy Ghost is a personage in his own right, with an independent life and an existence of his own to lead, and he is not going to spend it as a permanent possession of another person's life or existence. To be sure he has a function and calling in our lives, but that calling is not to take over our being or to permanently possess us, nor for us to take over his existence to possess him, but rather his calling is to uplift our minds and guide us to higher realms.

On March 9th, 1841 the Prophet made another statement which further clarifies this question: "he quotes rather 2d Repent & be Baptized &c — & ye Shall Receive the Gift of the Holly Ghost — Now said he (taking up his Cap & presenting to Prd Law) in Giveing you this Gift is not giving myself. However there is a prist-Hood with the Holy Ghost & Key — the Holy Ghost over shadows you & witness unto you of the authority & the Gifts of the Holly Ghost — he said [it] was the provence of the Father to preside as the Chief or President — Jesus as the Mediator & Holy Ghost as the testator or witness — the Son Had a Tabernicle & so had the father But the Holly Ghost is a personage of spirit without tabernicle the Great God has a name By w[h]ich He will be Called which is Ahman" (*WJS* 64)

[2]Protestants such as Walter Martin have claimed that this doctrine originated with Joseph Smith and that it cannot be found in the Bible. However an examination of the references under letter "a" will demonstrate to the contrary.

[a]Rev. 12:4; Jude 6; 2 Peter 2:4; Isa. 14:12–19; Job 1:6–12; 2:1–7; Moses 4:1–4; Abraham 3:24–28; D&C 29:36

be a fluid that filled the immensity of space, but rather a myriad of Holy Spirits that no man could number, even two thirds of the Hosts of Heaven — a virtual army of spiritual beings who had aligned themselves under the direction of three great Master Spirits who were in every sense of the word the Holiest Spirits of all. This was the idea behind President Young's remark when he stated:

> We render praise, and honor, and thanksgiving to the Father, and the Son, and the Holy Ghost; *or in other words,* ***Holy Spirits***.This idea may give you a particle of light. I do not, however, pretend to say how many spirits the Lord has sent forth; (*TPBY* 3: <12 Feb 1854> 237)

This is a concept which was totally familiar to the Biblical Prophets. In their faith and belief, there did indeed exist Evil Spirits and Holy Spirits[b] — Evil Ghosts and Holy Ghosts. To them this was but the fundamental foundation of *True* Religion. But in our day things have changed — to the modern intellectual who is typically puffed up in the false pride of technological advancement, all this is silly superstition. Their draw back is vanity and lack of faith. The miraculous world of the spirit is forever sealed against all those who have not faith. If only they could see, they would believe — but the Divine decree is that before you can see, you must first have faith — the signs follow "those who believe"[c] and only a "wicked and adulterous generation seeketh for a sign."[d]

THE PROPHET'S MIND-SET

In order to facilitate in the comprehension of what follows, I will endeavor to create a model or mental image of eternal reality as it existed in the Prophet's mind. Allowing for the idea that the Prophet conceived of time and space as basic dimensions of existence, there were in his mind two different types of substance or

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[b]For a comprehensive treatment on this subject see "New Light on the Ancient Hebrew/Christian Doctrine on Deity" published in *Doctrine of the Priesthood* Vol 8: <January 1991> 37–60 [c]Mark 16:17 [d]Matt 12:39; 16:1–4; Mark 8:11–12; Luke 11:29; 1 Cor. 1:22–23

matter which filled it — the one being referred to in his revelations as the "Elements" and the other as "Spirit." "Water", "Air" and the "Dust of the Earth" were among those substances which he classed as the "Elements", while the "Intelligence" or "Spirit of Man", the "Light of Christ", the "Personage of the Holy Ghost" and the "Holy Spirit" was the substance which he classified or identified as "Spirit." Both of these substances were defined as eternal and self-existent by the Prophet. They were without beginning or end. [a] The "Elements" as he described them could be "organized and reorganized" but not destroyed or annihilated out of existence.[b] The same was also true of "a spirit" or "intelligence" — all "Spirit" or "Intelligence" was susceptible of enlargement,[c] that is, it could learn, but its distinctive identity or individuality as it was conceived by the Prophet was indestructible.[d]

Herein we perceive a radical departure from traditional "Christian" theology. The decree of their dogma is that God alone is self-existent. All else was *"willed"* into being by the power of His mind. This is in contrast to the Prophet's doctrine, wherein he conceived of the Universe as a whole, including all matter and spiritual beings to be self-existent and coequal in their eternity with God.[3]

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[3]The most comprehensive statement on this subject was made by the Prophet on April 7th, 1844, only two and a half months before his death. A parallel study of the four manuscript accounts of this speech will reveal that the Prophet's teachings on this subject were much more direct than the published account in the *History of the Church* would indicate. Consider the following new amalgamation:

CREATIO EX NIHILO
— VERSUS —
THE CONSERVATION OF MATTER

Another thing — I [want to] ask all . . . who hear me, why [it is that] the learned men who are preaching Salvation say that God created the Heavens and the Earth out of nothing? Learned Doctors tell us God created the Heavens

[a]D&C 88:37; 93:23, 29, 32–35; Abraham 3:18–19; *TPJS* 350–355, 157 [b]*TPJS* 158, 350–352; *UPR* 61:4, 8; *WJS* 232 [c]*TPJS* 354 [d]D&C 93:29; Abraham 3:18; *TPJS* 354, 158

and Earth out of nothing. They account it blasphemy to contradict the idea, [and if] you tell them that God made the world out of something, they will call you a fool. [When] you ask them why [they believe as they do] they [respond by] say[ing]: "Don't the Bible say [God] created the world", and they infer {from the word create} that [the world] must be {made} out of nothing. <But *there was never yet anything made [out] of nothing*. Shame on such logic!> The word **"create"** came from the Hebrew word "**Bara**" — [and it] don't mean so — and the reason [these Doctors think as they do] is that they are unlearned {in the things of God and have not the gift of the Holy Ghost}. But I am learned and I know more than all the world put together — the Holy Ghost does anyhow, and if the Holy Ghost in me com[prehends] more than all the world, I will associate myself with it.

What does "**Bara**" mean? It means to organize from Element [in] Chaos, or Elements [in a state of Chaos. As it is employed in the creation] it means to organize the world out of chaotic matter, [the] same as you would use [materials] to organize [or] build a ship. Hence we infer that God Himself had materials to organize the world. <The words in the Hebrew is thus — when the Gods counciled together, they went to work and rolled this Earth in[to] existence [from out of matter in chaos]. This is the theme of the beginning.> The world [was] organize[d] from out of chaos — chaotic matter, which is Element, and in which dwells all the glory. *[The] Elements had an existence from the time [God] had — **nothing can destroy [them]***. The pure principles of element are principles that never can be destroyed — they may be organized and reorganized — but not destroyed. *They {had} no beginning {and} never can have an ending, [for] **they coexist eternally [with God]!***

ETERNAL MAN
— INTELLIGENCE THE ESSENCE OF GOD —

I have another subject to dwell {up}on which is calculated to exalt man — it is associated with the [character and being of God and the other] subjects in question. It is impossible for me to say much [about these things] — {I shall} [only be able] to touch upon them, for time will not permit me to say all [that I would like] — so I must [now progress on and] come to the [other subjects].

I wish to speak of the resurrection of the dead — [and also] another subject — {namely} ***the Soul — the Mind of Man — the in[ner]r Spirit*** — where did it come from? The learned {men and} Doctors of divinity say {that} God created it in the beginning, ***but it is not so***. [The world] never [has comprehended] the character of man. The very idea lessens man in my estimation — I don't believe the doctrine — I know better. Hear it all ye ends of the world,

for God has told me so, [and] if you don't believe it, it won't make the *Truth* without effect. [I will] make a man appear a fool before he gets through if he don't believe it. I am going to tell of things more noble.

We say that *God Himself is* ***a Self-Existing Being***. Who told you so? *It is correct enough,* but how did it get into your heads? Who told you that man did not exist in like manner [and] upon the same principle? {Man does exist upon the same principles.} <How came Spirits [into existence]? Why, they are and were *Self-Existing as all Eternity* and our Spirits are ***as Eternal as the very God is Himself***. And we chose to come on this Earth to take unto ourselves tabernacles by permission of our Father, that we might be Exalted, Equal with God Himself.>

The [King James Version of the] Bible says that ["God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Many have supposed from this] {that God created the spirit of man} [at birth, but it] don't say so in the old Hebrew.

How does it read in the Hebrew? [It says] that God made man out of the [dust of the] earth and put into him his spirit and then it became a living body. [In other words] God made a tabernacle and put into it Adam's spirit ***which was created before*** [the foundations of the Earth were laid, just as it says in the first chapter of Genesis (26–27) for all things were created spiritually before they were naturally upon the face of the earth. The spirit was first begotten in Heaven] and so became [of an Intelligence] a living [personage of] spirit, [or] a Human soul. [Nevertheless, as I have already said], ***the mind of man*** — [that is] ***the intelligent part*** [of] the mind of man *is as* ***immortal as God Himself***, [for] *man [has] existed in* ***spirit*** *and* ***mind coequal*** *[or]* ***{coeternal} with God Himself***.

I know that my testimony is true. Hence while I talk to these mourners, what have they lost? You who mourn the loss of friends are only separated for a small moment from their spirits. The[ir] spirit is separated [from us] for a little time — they are only separated from their bodies for a short season, but ***their spirits coexisted coequal*** [or] ***{coeternal} with God***, and they now exist in a place where they hold converse when they are together with one another, [just] the same as we do on the earth. Does not this give you satisfaction!

I want to reason more on the spirit of man, for I am dwelling on the body of man — on the subject of the dead [and] on the ***immutability*** *of the spirit of man*. Is it logic{al} to say {that} the spirit of man had a beginning and yet [that it will] ha[ve] no end — [or] that a spirit is immortal and yet {that it can} have a beginning. [No, it is not], because *if a spirit [did] have a beginning, it will have an end*. [That is] good logic. [The truth of the matter is, *the spirit of man] does not have a beginning — [n]or [will it ever have an] end*. [I] take my ring from my finger and liken it unto *the mind of man* — ***the immortal***

Spirit**, because it has no beginning or end*. [But] suppose you cut it in two — as the D[evil] lives, there would be a beginning and [an] end. So [it is] with {the Spirit of} man — *if it had a beginning it will have [an] end*. All the fools and learned and wise men from the beginning of creation who say that man had a beginning — [if their arguments are correct, it only] proves that he must have an end. And if that doctrine is true, then the ***doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the housetop, that *God never did have power to create the spirit of man at all*. ***God Himself could not create Himself.*** *Intelligence is Eternal* and exists upon a *Self-Existent Principle* — it is ***a spirit*** from age to age and *there is no creation about it*. *The first principles of man are* ***Self-Exist[ent] with God.***

— THE GENESIS OF THE GODS —

All the spirits that God [has] ever sent into this world are susceptible of *enlargement* [and] all mind[s] are susceptible of *improvement*. The relationship we have with God places us in a situation to advance in knowledge [for] God has power to institute laws to instruct the weaker intelligences. That God Himself, finds Himself in the midst of Spirit{s} and [took matters in hand that He might exalt them in] glory — and because He was {more intelligent}, [He was] greater [and had power over other spirits. "In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to Him. He has power over all." (*TPJS* 288, 217; *HC* 5: 392; Abraham 3:19). [So "the Eternal God of all other Gods"] (D&C 121:32) saw proper to ***institute laws*** for [the benefit of] those who were in [a] less[er state of] intelligence, whereby the rest [of the spirits] could have a privilege to advance like Himself — that they might have one glory [added] upon another (Abraham 3:26) [and] be exalted with Himself in all that knowledge, power and glory. And so ["the Head God brought forth the Gods in the grand council" (*TPJS* 348) and] took [matters] in hand [in order] ***to save the world of spirits***.

This is good doctrine — it tastes good! You say honey is sweet and so do I. I can also taste the principles [and] spirit of *Eternal Life* [and] so can you. I know that when I tell you of these things that were given to me by inspiration of the Holy Spirit [and] by the revelations of Jesus Christ — I know [that] you taste it, and I know {that} you believe it. You are bound to receive it as sweet, and I rejoice more and more. ("The King Follet Sermon — A New Amalgamated Text and Doctrinal Commentary", published in *Doctrine of the Priesthood* Vol 9: <April 1994> No. 4). For the four different manuscript accounts from which this amalgamation was created see *WJS* 341, 345–346, 351–352, 359–360)

In accordance with the Prophet's understanding, Intelligence or Spirits could be organized into communities[e] and by the power of procreation they could be organized into families[4,f] but their personal identity or individuality was sacrosanct or immutable — it

[4]In accordance with the prophet's teachings the spirit or intelligence, has existed throughout eternity as a self-conscious entity, without beginning or end (Abraham 3:18), but this is not to say that it possesses human form as an inate aspect of it's being. Nevertheless through spirit procreation it was possible for it to undergo what might be referred to as a spiritual metamorphasis, wherein it would take upon itself the characterists of human form. The means through which this might be accomplished can be understood in either of two ways. The first being through the spiritual metamorphasis of one intelligence or a master spirit. The other means, and one too which is in keeping with the teachings of President Young is as follows. First we must understand that the Prophet taught that the inate capacity of "Intelligences" varies one from another, and that in the scale of intelligence, there is an infinate variety, ranging from the lowest form of life in existence, to that of the "Eternal God of All other Gods" (Abraham 3:18; D&C 121:32). Bearing this in mind, we will liken our spiritual bodies as they are procreated in Heaven to our physical bodies here on Earth (D&C 77:2).

To begin with our Physical bodies are composed of trillions of cells, each of which forms an individual unit. But these all join together in communities by the Billions to form the different organs etc., until our body is brought together in what appears to be one living entity. Now let us suppose that in our spirit bodies, there is one intelligence to match each cell in our physical body, and that in each case the intelligence was equal to the task or the function of the cell which it is to possess. Thus in the procreation of a spirit being, billions of intelligencies are joined together in a community to form one organ. Over all these, there is one governing intelligence to direct the other lesser intelligencies in the organ, that they might function together as a unit. Finally all the organs are brought together in a body, which as a whole take on the form of a human personage, which is governed by the master organ — the brain, with one great master spirit being placed over the mind, to control the whole body, and who ultimately becomes the outward personality or conscious entity of the spirit personage. This understanding brings perfect harmony between the Scriptures (D&C 77:2; Moses 3:4–5, 7; 6:36, 51) and the teachings of the Prophet Joseph Smith and President Young, for organizing intelligencies into communities does not deny the eternal and self-existent essence of their being.

[e]Abraham 3:22–28 [f]*TPJS* 208; *UPR* 61:1–9, 18; *WJS* 232, 341

could not be created or organized into existence, and neither could it be destroyed or annihilated out of existence.[g] All intelligence had the capacity for both enlargement and regression. Given favorable circumstances a spirit could learn and in unfavorable circumstances it can forget — if placed in Outer Darkness it would commence a decline — it would begin to forget until its knowledge and memory of the past was lost and in this sense it could loose its identity[h] — it would in essence become as a seed without water, in which state it would remain until again brought into favorable circumstances for personal growth. But even in this condition — though it had completely lost its knowledge and memory of the past — still its entity or distinct individuality would remain in tact.[i]

Just as the Prophet's doctrine allowed for the existence of two basic types of substance, his revelations also give us to understand that there exists in the Universe two innate principles which had the capacity to "act for itself", the first being "Intelligence" or "Spirit", and the second being "Truth" or as it might be otherwise expressed, the Eternal Laws of Physics or Science. Except for this, his revelation goes on to explain, there would be no existence.[j] There is however a basic difference in these two principles, for while "Truth" possesses the capacity to "act for itself,"[k] still it lacks the power of volition which is innately possessed by a creative entity or Intelligence. For this reason "Truth" is more accurately described as being eternally consistent and the same, and in this sense it fits nicely with Newtonian physics wherein it is declared that "for every action there is an equal and opposite reaction." This description is in direct contrast to the fundamental characteristic of "Intelligence" or "a Spirit" which is described in the Prophet's teachings as a living entity, that is capable of emotional feelings and creative thought and therefore unpredictable in its actions.

It is through this contrast that we begin to comprehend the basic difference between the two substances. The distinguishing quality

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[g]D&C 93:29 [h]*JD* 3:203; 1:349–353 [i]*JD* 1:118; 8:154; 1:2, 5; D&C 93:29; Abraham 3:18; *TPJS* 350–355 [J]D&C 93:30 [k]D&C 93:30

of Intelligence or Spirit is its capacity to learn — to acquire knowledge and experience emotion, which in turn gives birth to creative thought and the power of creation. In contradistinction to this is the distinguishing quality of the "elements", namely cold Truth as manifest in the eternal laws of physics. Truth in and of itself does not experience emotion — nor can it learn or acquire knowledge — nor is it some substance which can be refined or separated out from the elements — on the contrary, it is the very essence of element itself. According to the Prophet's revelation, if Truth could be separated from the elements, the elements would cease to exist. [l] "Truth" then is an innate property of all element. Indeed it might more accurately be stated that the elements as we observe them are the outward manifestation of "Truth".

As the revelations of the Prophet describe it, both the "elements" and the "Holy Spirit" or "Intelligence" are profuse or omnipresent throughout the immensity of eternal space. In fact, "there is no space in which there is no kingdom and no kingdom in which there is no space."[m] But notwithstanding its omnipresent nature, the Prophet did not conceive of the Holy Spirit to be a fluid. Both his revelations and his discourses are very clear on this point. The Holy Spirit is described as a virtual Sea of Eternal Life — a conglomeration of self-existent living entities, infinite in variety, dimension and capacity.

Herein is the hearts core of the Prophet's mysticism, firmly grounded in the doctrine of the Holy Spirit. The spiritual world with which he was so commonly in communion was not a fluid, but rather, a virtual sea of Intelligences, composed of an infinite variety of eternal or self-existent beings. We can gain an idea of this by close observation of the world in which we live. We look for instance at our skin under the microscope, and we discover a complete jungle of life living upon our flesh — a jungle composed of a greater variety than we would find at the zoo. On the other hand, we ourselves live upon an Earth and share an existence upon it with countless thousands of different species of life. Each

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[l] D&C 93:30 [m] D&C 88:37

of these animals, from least to greatest is possessed of an eternal spirit, even down to the smallest microscopic plant or animal. But this is only as it were the beginning of our discovery, for according to the teachings of the Prophet, the Earth itself is a living entity,[5] possessed of will, agency, and the capacity to choose. By its own agency or volition it has fulfilled the measure of its creation, and will ultimately be resurrected to a celestial glory along with all other life which has lived accordingly upon it.[n]

If we are to understand the simplicity of the Prophet's doctrine, we must believe that the difference between a living planet such as the one upon which we live and a dead planet, such as some of those observed in outer space — we must believe that the difference between a living and dead planet is the same as the difference between a vibrant living human being and the bodies of the dead which are buried in the grave. One planet is possessed of a spirit entity which animates it with life and the other is devoid of any such spirit, and therefore is without life. Continuing on beyond the bounds of Earth, we discover that endless space is also filled with Holy Spirits of an even larger body "For there is no space in which there is no Kingdom and no Kingdom in which there is no space."[o]

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[5]In an undated letter, written to the editor of the *Deseret News,* Benjamin F. Johnson stated that the Prophet had taught that "The Earth is a living organism," and that "the Tides are caused by its Breathing Pulsations." (*The Historical Writings of Benjamin F. Johnson, the Personal Friend and Confidant of the Prophet Joseph Smith Vol 1*, under date of 7 December 1899)

Ten years after the Prophet's death, on February 12th, 1854, President Young reiterated the same view: "I am inclined at this stage of my remarks to expose my ignorance", he said. "I am not aware that any of the philosophers, or astronomers have told you that the Earth is a living creature and breathes as much as you and I do. It is the breathing of the Earth that causes the ebbing and flowing of the tide, and not the moon as some have vainly supposed." (*TPBY* 3: <12 Feb 1854> 241)

[n]D&C 88:17–20, 25–27 [o]D&C 88:37

GOD IS A SPIRIT

We can readily see from all this that the mystical Universe of the Prophet existed on a grand scale, but now to make some semblance of it all. It was the Prophet's doctrine that the composite whole of these spiritual beings was the very essence of Divinity itself — even God! The perfect formula for the Prophet's Kirtland doctrine is aptly expressed in the Gospel of John wherein it is succinctly stated that "God is a Spirit".[a] To sum the whole idea up as expressed in the 93rd Section — God is a Spirit and "the Elements are His Tabernacle", and "Spirit and Element inseparably connected receive a fullness of Joy."[b] We see then that in the Prophet's mind all that truly lives is God[c] — but "Life" to him was more than simple genetics. Rather than being the essence of life itself, the Prophet would have viewed genetics as the outward manifestation of the actuating power of a Spiritual Being. The essence of Life was not to be found in the flesh, but in the Spirit. True Life was the very essence of Deity — a Self-existent creative Entity — Indeed, Life is the *creator,* not the c*reated!*

But if it was the Prophet's doctrine that Spirit was God, this is not to say that he would worship this spirit as a composite whole as Apostle Orson Pratt so ardently argued.[d] According to a revelation given to the Prophet, this spiritual God existed in distinct "Parts" — there were many "Parts" of God, and each part was a separate and self-existent entity in its own right. Orson Pratt described this revelation in one of his discourses as follows:

> There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman — the greatest of all the parts of God excepting Ahman." "What is the name of

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[a]John 4:24 [b]D&C 93:33–35 [c]*UPR* 61:5 [d]*JD* 4:267; 11:121

men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man."

This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman. And that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man. (*UPR* 16:1–11; *see also* 61:19)

The Prophet's revelation distinctly declares that the Spirits of Men, Angels, Jesus, and even the personal Spirit of God the Father Himself all form a distinct part of this Spiritual God,[6] but the greater Intelligences or Gods never worshiped the lesser Intelligences or Gods. On the contrary, it was the lesser Intelligences which were to worship the greater Intelligences.[e] Knowledge was power, and he among the spiritual beings who had the greatest knowledge had the greatest power.[f] The Eternal God of all other Gods[g] or Intelligencies was more intelligent than they all[h] and therefore all worship was to be directed through the channel of the Priesthood family to Him.

Orson Pratt's doctrine on the worship of the Omnipresent Spirit is plainly condemned in the Book of Corinthians. As it was expounded by the Prophet Joseph Smith — and as it is emphatically declared in Corinthians, there are Lords many and Gods many[i] — or stated in other terms, there are many Spirits, but there is only one God or one Spirit to us, and that spirit is the God and Father of our Lord Jesus Christ. Our obligations are to Him, and Him alone — He is to be the sole object of our adoration and worship, for He is the

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[6]Anciently not only the Father but all His children were thought of as divine beings or Gods. (Psa. 82:1, 6) It was not until a later period that Jewish apologists were forced to relegate these divine beings to the status of angels in order to bring the loyalistic monotheism of Moses into harmony with the philosophic monotheism of their Greek captors. Indeed, a careful study of the New and Old Testament will reveal that by their doctrine, even the spirit of God within us (that is our own personal spirit which in the beginning came from God <Ecc 12:7>) was thought of as divine.

[e]*JD* 1:258 [f]*HC* 5:392 [g]D&C 121:32 [h]Abraham 3:19; *TPJS* 354 [i]1 Cor. 8:5–6, *TPJS* 370–371

"only God with whom we have to do."[7] Indeed, not all Gods are exalted — some are and others are not, while still others are asleep in Outer Darkness, or outer space, hence, God might be a Spirit, but not all spirits are to be the object of our worship.[8]

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[7]Since the Prophet's death, many of his detractors have challenged his interpretation of the above mentioned passage — their claim being that Paul was alluding to the Heathen Gods and idols, which in reality, rather than being Gods, were only images of stone fashioned by the hands of man. However, a close scrutiny of the New and Old Testaments will reveal that the Prophet's interpretation was in perfect keeping with the understanding of the New and Old Testament writers. The New Testament writers did not catagorically deny the existence of the Gods of other nations, but rather, they were viewed either as subordinate and supportive to Yahweh, or in opposition to Him — in which case they were relegated to the status of demons or devils. This is born out by Paul's reaction to eating food which had been sacrificed to Idols, for rather than denying the existence of foreign deities, he declared them to be Devils (1 Cor. 10:19–22). This is precisely what Jesus did when he designated Baal, whose priests Elijah vanquished, as the Prince of Devils or Beelzubub (*Encyclopedia Judiaca* 4:9; Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18–19). Aside from this, the whole foundation for the Prophet's interpretation of 1 Cor. 8 is laid in the book of Deuteronomy where El Elyon divided up the world into 70 different nations and bequeathing each nation to one of his sons. This he did with the exception of Israel whom he maintained as his especial possession thus the other nations were given other gods to worship all of whom were El's sons, but in this Israel was forbidden for Yahweh/El was the only God with whom they were to have to do (*For more on this see* "New Light on the Ancient Hebrew/Christian Doctrine on Deity" printed in *Doctrine of the Priesthood* Vol 8: <January 1991> 38–44; see also "The Father and the Son the Son, the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 36–41)

[8]This is what President Young was getting at when he made the following remarks:

"It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of Divinity, a portion of infinite Power, knowledge, Goodness and Truth, and that these qualities are God, and should be worshipped wherever found." "That principle if carried out would place us in a position that when a man got a fulness of the attributes of God they would

have to worship themselves." "I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men.

We have persons in this Church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this Church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing — his own philosophy, which I call vain philosophy — he is wild, uncertain, and contradictory."

"We believe in a Deity who is incorporated — who is a Being of tabernacle, through which the great attributes of His nature are made manifest." "Do we worship . . . attributes? No, we worship God . . . because He is our Father . . . . I was begotten by the God I worship . . . . "

"Did we produce ourselves, and endow ourselves with that Knowledge and Intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being . . . . . The Life that is within us is a part of an eternity of Life, and is Organized Spirit . . . . . This Intelligence, which might be called Divine Intelligence, is implanted in mortal or human beings . . . . . Who planted it there? He who made us . . . . . we were produced by a superior Power . . . . . There is an Eternity of Life, from which we were composed by the wisdom and skill of supperior Beings . . . . . All [of us have] sprung from the same origin . . . . Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits. . . . . [Now] let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to Him, the Supreme, and the Author of their existence . . . . . For He is the only wise God, and to Him we own allegiance; to Him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings."

"According to the tenor of the Bible, we believe there are many, very many [Gods] who have entered into power, glory, might, and dominion and are gathering around them thrones . . . . . there are lords many, and gods many; [and all these Gods would possess the same attributes, but] . . . unto us, the inhabitants of this Earth there is but one God with whom we have to do . . . . . you and I have only one God to whom we are accountable, so we will let the rest alone, and search after the one we have to do with; let us seek diligently after Him, the very being who commenced this creation . . . . . There are lords many and Gods many according to the Bible . . . . . but let us turn our attention to the God with which we have to do. I tell you simply, He is our Father; the God and Father of our Lord Jesus Christ, and the Father of our spirits . . . . . He is the Father of all the spirits of the human family."

There are many things which come to light in the face of the Prophet's revelation. Among others, we see firmly grounded in this doctrine, the fundamental understanding upon which the Prophet built his concept of Eternal reality and its beginnings — or shall we say, the beginnings of this and all other Eternal Rounds. It all has its foundation in the eternal reality of self-existent beings — even Gods, who from all eternity, to one degree or another according to circumstances, have had the capacity to learn and to choose, and hence the power of creation. Being more intelligent "the Eternal God of all other Gods"[j, 9] had power over other spirits, "for knowl-

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"I tell you the God which you and I worship is a being that was on an earth like this. He has been clothed in mortality the same as we have been and He has had Devils to fight the same as we have had . . . . That God says I am your God and there is none else — let us worship Him and none else. He is the God that we have."

"With all the knowledge and wisdom that are combined in the person of Brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the Doctrine of Salvation, such as were preached by Brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine. According to his philosophy, the devils in hell are composed of and filled with the Holy Spirit, or Holy Ghost, and possess all the knowledge, wisdom, and power of the Gods. If he believes his own doctrine pertaining to the Celestial and other kingdoms, viz., that the devils in hell possess the same power as the Gods, they being opposed to Jesus and his Father, the whole fabric must fall. When I read some of the writings of such pilosophers, they make me think, 'O dear, granny, what a long tail our puss has got.'" ("President Brigham Young's Doctrine on Deity. . .", *Doctrine of the Priesthood* Vol. 5: <February 1988> 171–174)

[9]If we take this scripture at face value, it would lead us to believe that the first body in this eternity was prepared under circumstances similar to the resurrection, and that the Head God received his body in the same manner that the Prophet and Oliver received baptism at the beginning of this dispensation.

[j]D&C 121:32

edge is power".[k] Consequently, the "Head God" saw proper to institute laws for the benefit of those who were in a lesser state of intelligence, that thereby other spirits might have the privilege to advance like Himself."[l] But space is infinite and eternal, and we may safely assume that the same thing is taking place in other heretofore unchartered places in space, for "there is no space in which there is no kingdom and no kingdom in which there is no space."[m] All this notwithstanding, the Kingdom of our God is continually expanding and its borders are being enlarged, as it swallows up other lesser kingdoms, for "knowledge is power, and he who has the greatest knowledge has the greatest power."[n]

THE PROPHET'S CONSISTENCY

Notwithstanding the many arguments to the contrary, it is my firm belief that the Prophet remained true to this ***spiritual doctrine of God*** to the end of his life. There are those who have argued that the Prophet's later emphasis on the Father's possession of a body of flesh and bone is a contradiction to his earlier doctrine that God is a personage of spirit.[a] To these people I issue the following challenge:

I will pay a thousand dollars to the first person who can produce one statement coming from the Prophet Joseph Smith wherein he states that God the Father was flesh and bone.

The Prophet's affiirmation that the Father possesses a body of flesh and bone does not deny that He is a personage of spirit,[b] any more than the fact that we possess physical bodies denies that we are personages of spirit. Indeed, the same 1833 revelation which declares the elements to be the tabernacle of God,[c] also affirm that mortal man even though possessed of a physical body is still innately a spiritual being.[d] President Young explained this to the Saints in his conference address on October 8th, 1865:

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[k]*HC* 5: <17 May 1843> 392 [l]See note 3 page 8; see also *TPJS* 354 [m]D&C 88:37 [n]*HC* 5:392 [a]*UPR* 5:2 [b]*JD* 18:292 [c]D&C 93:35 [d]D&C 93:33

Speaking of God, he showed that he is a Spirit, but he is [also] a personage of tabernacle — he is a spiritual, resurrected, glorified being. (*Millennial Star* Vol 27: <December 9, 1865> 770)

On November 12th, 1876, Orson Pratt made another similar statement. Consider the following:

From this we can draw the conclusion that God, Our eternal Father, who is a spiritual being, has a body of flesh and bones, the same as his children will have after the resurrection. (*JD* 18:292)

The idea that the Prophet ever taught anything contrary to the doctrine that God the Father was a personage of spirit is entirely an unwarranted assumption. The whole problem here lies with secular historian's who are big on explanations, but completely devoid of *the Gift of Understanding*.[10] Somehow they have failed to comprehend the difference between "being flesh and bone" and "possessing a tabernacle of flesh and bone." It is the debilitating nature inherent in being strictly confined to the tools of their trade — all documents, but no spirit, hence no inspiration, and no understanding. Their difficulty stems from the fact that it was not until the Nauvoo period that the Prophet began to place strong emphasis on a doctrine which was clearly revealed to him even before the Church was organized.

The teaching that God is anthropomorphic or human in form or shape was set forth by the Prophet at least as early as 1829 in the Book of Mormon[e] and the doctrine that God the Father possesses a body or tabernacle and that man was created in the image of said body or tabernacle is declared in unmistakable language in a revelation given to the Prophet in December 1830. Indeed, not only does this revelation declare that God created man in His own likeness and "in the image of his own body", but it also establishes

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[10]This should not surprise us. We should not expect more to come from their ranks, for by their own declaration and the very tools of their trade, the world of the spirit is forever beyond the realm of their profession. Indeed the Scriptures tell us in certain terms, that the things of God are only to be understood by the Spirit of God (1 Cor. 2:11).

[e]Ether 3:6–16; Mosiah 7:27; Alma 18:34; 22:12

a genetic relationship between man's fleshy body and that of God the Father. In other words it states that physical man is the progeny or offspring of God, or stated in other terms, God procreated man in his own likeness, and after the image of His own body:

and a genealogy was kept of ***the children of God***. And this was *the book of the generations of Adam,* saying: In the day that God created man, in the likenss of God made he him; ***In the image of his own body***, male and female, created he them . . . . And Adam lived one hundred and thirty years, and ***begat a son in his own likeness, after his own image,*** and called his name Seth. . . . . And . . . Seth . . . begat Enos . . . And Enos . . . begat Cainan. . . and Cainan . . . begat Mahalaleel . . . . And Mahalaleel . . . begat Jared . . . . And Jared . . . begat Enoch . . . . And *this is the genealogy of the sons of Adam*, ***who was the son of God*** (Moses 6:8 – 22)

What is interesting is that even though we find these Patriarchal concepts of God clearly written in the Prophets early revelations, yet it was not until the Nauvoo period that we find any discussion of them in the Church publicly. The Prophet once stated that he could keep a secret until doomsday,[f] and it is evident from this as well as other examples that he told the truth.

THE TRINITY

We have discovered that in the Prophet's mind, the Holy Spirit or Holy Ghost might be any one of unnumbered millions of righteous Holy Spirits, Ghosts, or Intelligences,[11] but let us now focus our attention on three very special Holy Spirits[a] — namely the Trinity

[11]Were it not so the Holy Ghost could not fulfil his mission to the millions and even billions of people on Earth. What after all is to happen on occasions like the day of Pentecost when the Holy Ghost descends upon hundreds of different individuals all at the same time. Not only this but each of us are directed to so live that we may have the Holy Ghost as our constant companion. Surely the sheer magnitude of the work demands that there be many Holy Spirits or Ghosts, with different Spirits being assigned to different individuals at the time the recipient receives the Laying on of hands.

[f]*WJS* 81 [a]*TPBY* 3:237

— not the trinity of creation which according to the temple ceremony was Eloheim, Jehovah and Michael, but rather the Godhead Trinity — the Father, the Son and the Holy Ghost.

The remarks which I will make, are founded in New Testament theology, as also in the Nauvoo Doctrine of the Prophet, but regrettably, time is too short to allow me to develop the New Testament connection. Briefly stated, the Prophet's teachings strongly suggest that he believed the Trinity consisted of three distinct personages who were chosen and foreordained in the Grand Council of Heaven to come down upon this Earth and to inhabit it. Each member of the Trinity was to serve as the distinctive head of a special dispensation which he would introduce upon Earth. In accordance with this, each of these three Gods or Spirits was given a special name-title by which his work and calling would be known or understood among men. In other words their title was to designate the function of their office to the future world. For example, God the First is called the Father and Creator. His designation as Creator stems from the fact that he created this Earth and prepared it as a habitation for his own children to dwell upon in the flesh.[b] In like manner, His title as Father relates to the fact that He is the physical father of all the inhabitants of the Earth[c] or "the Father of all living." Indeed it was His calling to descend to the new made world and to inhabit it as the head of the first dispensation, and to begin the generation of His own children upon it by the power of procreation. Hence His designation in the scriptures as God the Father.

Again, God the Second is called the Son and Redeemer. He was foreordained to make his appearance upon Earth in the meridian of time as the head of the sixth dispensation. He is dubbed the Son because of his divine birth as the Son of God,[d] the "Only Begotten of the Father"[e] in His divinity.[f] His title as Redeemer and Savior comes from the fact that his mission was to come down on Earth and give his life as a blood offering and sacrifice for the sins of the World.

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[b]John 5:17 [c]Acts 17:27–29 [d]Luke 1:32–35 [e]John 1:14 [f]*UPR*

Finally, God the Third is called the Holy Ghost and the Witness or Testator. His title as Holy Ghost stems from his calling which was to commence with the advent of Adam and to continue till the beginning of the 7th dispensation, at which time he would make his mortal appearance on Earth. His mission was to serve as a Ministering Spirit, to bear witness of the Father and the Son and to lead worthy recipients into all "Light" and "Truth". Not only so, but he also stood as Head or Master Spirit over all other spirits who were called to the same ministry. His mission in the flesh would commence in the Seventh and last dispensation, over which he was foreordained to preside. Through his ministry the fulness of the Gospel would be restored and the foundation for the Millennial Kingdom established. As the Witness and Testator he would bear witness not only of the Son, but also of the Father and through his testimony the knowledge of God would ultimately cover the Earth. For this reason he would be hated and despised and rejected of men which would end in the culmination of his own death, wherein he would seal his testimony with his blood as a Witness and Testator unto all nations.

This whole concept as set forth and enlarged upon above, is strongly suggested in an undated statement which was made by the Prophet during the early Nauvoo period, wherein he stated that:

> [An] Everlasting Covenant was made between three personages before the organization of this Earth, *and relates to their dispensation of things to men on the Earth*; these [three] personages, according to Abraham's record, are called God the First, the Creator; God the Second, the Redeemer; and God the Third, the Witness or Testator. (*TPJS* 190)

GOD THE FATHER — FATHER ADAM

As you may have noticed, much of what I have said bears a strong relationship to the Adam-God doctrine as it was taught during the administration of President Young. My reason for bringing it up here is because it is basic to my thesis. If it cannot be demonstrated that the Father once inhabited this Earth,[a] considerable

[a] Moses 7:59 – 60

damage is done to the construction which I have placed upon the above statement.

On at least three different occasions President Young testified that the Prophet Joseph Smith had said that "Adam was our Father and Our God"[12] But notwithstanding President Young's affirmation, to date so-called "objective" scholars have been at a loss for evidence to substantiate such an assertion. Unfortunately, the work of these "Scholars" is flawed with imperception, for there is much of consequence in the Prophet's teachings that they have failed to recognize. Not only so, but there were also others who testified to having heard the Prophet teach the doctrine.

Among the opponents of Adam-God there were none who attacked it more aggressively than did the Reorganized Church. It was their position that the doctrine was an "idolatrous" innovation which came from the mind of President Young. In responding to this criticism, Helen Mar Whitney, who was one of the Prophet's plural wives, stated that "Brigham Young did not happen to be the author of this doctrine." In order to substantiate her assertion, she quoted from several of the Prophet's Nauvoo discourses, some of which she had copied from the diary of William Clayton when a young girl. In concluding she remarked that if the Prophet's son (i.e. Joseph Smith III) "feels it his duty to proclaim against this people and deny the doctrines which his father felt authorized of God to teach as revelation from on high, I shall only regret it for his own and his father's sake."[b]

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[12]On April 4th, 1860 he stated that "it was Joseph's doctrine that Adam was God. &c. . . . . God comes to earth and eats and partakes of fruit.

"Joseph could not reveal what was revealed to him, and if Joseph had it revealed, he was not told to reveal it." (Minutes of Meeting, April 4th, 1860 published in *The Office Journal of President Brigham Young 1858–1863,* Appendix B) Again on December 16th, 1867, he said that "Adam was Michael the Archangel and he was the Father of Jesus Christ and was our God and that Joseph taught this principle." (*Wilford Woodruff's Journal* Vol 6: <16 Dec 1867> 381) Again one year before his death, on May 14th, 1876, he stated that "Joseph said that Adam was our Father and God, and himself [i.e. Joseph], being a leader, he too was their god." (*TPBY* 6:5/14/76; see also *TPJS* 363)

[b]*Plural Marriage as Taught by the Prophet Joseph* 30–37

On the 15th of April 1842, the Prophet Joseph Smith published an editorial in the *Times and Seasons* wherein he emphatically declared that God looked upon the children of the human race as his offspring. The significance of this statement when considered in light of President Young's claim that the Prophet taught the Adam-God doctrine cannot be denied:

> the great parent of the universe looks upon the whole of the human family with *a fatherly care,* and *paternal regard;* he views them as ***his offspring;*** (*Times and Seasons* Vol 3: <15 April 1842> 759; see also *HC* 4:595; also *TPJS* 218)

Evidence that this statement was intended to be understood in the most literal sense, is given by Benjamin F. Johnson, who was a close personal friend and confidant of the Prophet. The following statement was written by him in 1903, in response to queries from the office of the First Presidency, regarding early doctrinal teachings of the Church:

> In teaching us the 'Fatherhood of God and the Brotherhood of Man", we could begin to see why we should "Love God supremely and our brother as ourselves" — He taught us that *God was* ***the great head of human procreation*** — [that God] was really and truly ***the Father*** *of [both] our spirits* ***and our bodies*** [and] that we were but ***Parts of a great whole*** (*UPR* 61: <April—October 1903> 17–19)

The Prophet touched upon this same subject in one of his last public discourses — it was only two weeks before his death.[13] He was being attacked by apostates who had accused him of being

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[13]It would also appear that he touched upon it in his King Follett speech two months before, but regrettably not all of his remarks were written down. The published account in the *History of the Church* records the Prophet as saying that "God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did". (*TPJS* 346) Unfortunately this speech was not recorded verbatim, and a parallel study of the four existent accounts reveal that the above statement was not fully reported. In 1888, Joseph E. Taylor referred to the same statement, but quoted it somewhat differently, saying that "God Himself, the Father of us all, dwelt on ***our*** earth the same as Jesus Christ himself did." (*The Deseret Weekly*, Vol 38: <29 Dec 1888>19–21)

a "Fallen Prophet" for introducing "damnedable practices" and "doctrines of Devils" into the Church. Among the "false" doctrines which he was accused of teaching was the "plurality of Gods." In defense of his teachings, the Prophet argued from Revelations chapter 1 verse 6 that God the Father of Jesus had a Father — and consequently that God the Father was a Son before he became a Father. He also stated that God the Father obtained His physical body in the same manner that we obtained ours, and in the same manner that our children obtained theirs, and that such was an Eternal Law, with things on Earth being in the likeness of things which are in Heaven.[c] "If Jesus Christ was the Son of God", he argued "and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He [that is the father of God our Father] had a father also."[d]

In affirming that the above statement was not only intended to apply to the Gods in Heaven, but also to the beginnings of man here on Earth, we are only stating the obvious, for in continuing, the Prophet posed the following question:

> Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He [i.e. God the Father] had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it. (*TPJS* 373)

If we are to follow the Prophet's logic, we must believe that even Father Adam must have once been a son, and as such been born of a father and mother. Indeed, if God was "the great head of human procreation" not only in the "spirit" but also in the "flesh"[e] it could not be otherwise. But then how are we to understand the creation of Adam from the "dust of the earth" as it is recorded in the book of Genesis? Our answer is found in the Prophet's December 1830 revelation. Indeed, the same revelation which declares that God

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[c]D&C 77:2 [d]*TPJS* 373 [e]See text above note 11

created man "in the image of His own body" and that Adam "was the son of God"[f] also explains the creation of man "from the dust of the earth" in terms of a typical mortal birth. Adam was instructed of the Lord that he should teach his children:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by *water, and blood, and the spirit,* which I have made, and *so became of dust a living soul,*[14] even so ye must be born again into the Kingdom of Heaven . . . . (Moses 6:59)

But if it was the Prophet's understanding that Adam was born of "water and blood and spirit and so became of dust a living soul," that is not to say that it was his belief that Adam was born of mortal parents here on Earth. According to the testimony of Anson Call

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[14]A close examination will reveal that this interpretation of the creation of man "from the dust of the earth" is in strict keeping with the Biblical text. Indeed the following verse which is often quoted at funerals is only one of many other similar statements to be found in the Bible:

Man hath no preeminence above a beast . . . *all are of the dust,* and *all turn to dust again.* (Ecc. 3:19–21)

Then shall the *dust return to the earth* as it was: and the *spirit* shall return unto God who gave it. (Ecc. 12:7)

In concluding, the idea that Adam was created from "dust" does not prove that he was not born, any more than it proves that we were not. Even the New Testament itself would give us the same understanding as that which we have found in Moses. The Gospel of Luke, for example, in tracing the lineage of Jesus back through his step father Joseph ends his genealogy in the following words:

Which was the son of Enos, which was the son of Seth, which was the son of *Adam, which was the son of God.* (Luke 3:38)

Again the Book of Acts, which originally formed an appendage to the Gospel of Luke states the following:

For in him we live, and move, and have our being; as certain also of your own poets have said, *For we are also his offspring. Forasmuch then as we are the offspring of God,* we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (Acts 17:28–29)

[f]Moses 6:8–9, 22

the Prophet taught that "Adam came from another planet [as] an immortalized being," and when he came here "he brought his wife, Eve with him":

On one occasion when Brother Joseph (Smith) was cutting wood there came to him some brethren and I was among them. We said "Brother Joseph we have some questions to ask, and we will cut your wood while you answer them!" "All right," said Joseph, and we went into the house. Joseph place[d] his arms across his knees, bent over as if in meditation, and then said, "Now for your questions."

We said to him: "What about the creation of the world — How was it inhabited?" Joseph answered and said: . . . . . .

"now regarding Adam: He came here from another planet [as] *an immortalized being* and *brought his wife, Eve, with him,* and by eating of the fruits of this earth became subject to death and decay and he became of the earth, earthly, was made mortal and subject to death." (An 1877 statement of Anson Call, preserved by John M. Whitaker; John M. Whitaker Papers, Special Collections, University of Utah Library, Salt Lake City, Utah)

THE SECRET DOCTRINE OF THE HOLY ORDER

With all sources being duly considered, the hard evidence that the Adam-God doctrine was taught at Nauvoo, comes from the Holy Order and Endowment Ceremony which was secretly revealed by the Prophet in May of 1842.[a] Indeed, the essence of this doctrine still remains as an integral part of the Endowment. Therein the Prophet plainly taught that Adam, as preexistent Michael held the Keys of this Universe — even before the creation of this earth,[b] and that He came to this world from another planet as an "Immortalized Being" and Created this Earth. This is all acted out in ceremony where Michael assumes the primary task of creation under the direction of his Father and Grandfather God. It is in this act that Michael fulfills His role as God the Creator. Following the Creation, Michael makes His descent to the new world as fallen Adam, who enters into the Garden of Eden *for a day of rest*. The knowledge of his illustrious past is taken from him, and ultimately he takes upon himself mortality by

[a] *TPJS* 237; *The Return* 2:252, 298, 301–302, 347–348 [b] *TPJS* 157

innocently eating the Forbidden Fruit. Finally after being expelled from the Garden, he gives birth to a numerous host and becomes the Father of all living. All this he does in order to bring His children into a probationary state, that they might be prepared for exaltation in a future existence — in other words, "Adam Fell that man might be, and men are that they might have joy."[c]

What is equally significant is the role that we play as we go through the Endowment — the Man goes through as Adam and the Woman goes through as Eve.[15] The understanding here is that if we remain true and faithful to our covenants, we will be called forth in the resurrection of the just, and receive the same privilege and honor which Adam and Eve did. Heber C. Kimball explained this in a meeting with the Holy Order on December 21st, 1845. "We have been taken as it were from the Earth, and have traveled until we have entered the Celestial Kingdom" he said, "and what is it all for?":

It is to personify Adam! And you discover that our God is like one of us, for he created us in His own image. Every man that ever came upon this Earth, or any other earth will take the course we have taken. (*TPBY* 1:12/21/45)

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[15]The earliest expose to be published on the Endowment was printed by the *War Saw Signal* on April 14th, 1846. Even though it does not specifically state that the neophytes go through as Adam and Eve, for those who are familiar with the ceremony, they will realize that it suggests it. The next publication on the endowment was prepared for printing at least by June 5th, 1847. This account was much more complete, and directly states that in the ceremony the man and his wife personify Adam and Eve. Between 1847 and the 1860s this expose went through a series of many publications, with more details being added into the later editions. The title was often changed, but the authors name was consistently represented to be Increase McGee Van Dusen and Maria his wife. The first publication was titled: "The Mormon Endowment; a Secret Drama, or conspiracy, in the Nauvoo Temple in 1846". It was published in Syracuse, New York, by N. M. D. Lathrop, printer, in 1847. For this and other exposes of the endowment, see the A. C. Lambert Collection, boxes 24, 25, and 26, Western Americana, University of Utah Library, Salt Lake City, Utah.

[c]2 Nephi 2:25

In other words we personify Adam and Eve in the Endowment as a showing that we will some day be as they are and do all that they have done. Thus Adam is a title signifying the first man, and Eve is a title signifying the first woman on every world. There were Adams and Eves on other worlds before the creation of this earth,[16] and those who are faithful to their covenants will yet stand in like manner as Adams and Eves to future creations. As President Young expressed it a week later in another meeting of the Holy Order:

> In the first place the name of the man is given — a New name "Adam", signifying the first man or "Eve" the first woman. The name that was given to Adam was more ancient than he was — it was the name of a man long before him who enjoyed the Priesthood. The name "Adam" was given him because he was the first man — but his New Name pertained to the Holy Priesthood and as I before stated is more ancient than he was. (*TPBY* 1:12/28/45)

Thus every man who is faithful to his covenants will become an Adam and every faithful woman will become an Eve to a future world. As such they will go off in space as resurrected Gods, create a world and then people it with their own offspring. The fact that this was the doctrine being taught in the Endowment ceremony during the Prophet's lifetime is born out by a poem which was printed on

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[16]The Prophet's brother Hyrum was another who taught that there would be an Adam on every earth. Only two weeks before his death, on June 9th, 1844, he made the following statement: "if there are meny worlds then there must be meny gods, for every Star that we see is a world and is inhabited the same as this world is peopled. The Sun & Moon is inhabited & the Stars & (Jesus Christ is the light of the Sun, etc.) The Stars are inhabited the same as this Earth. But [m]eny of them are larger then this Earth, & meny that we cannot see without a telliscope are larger then this Earth. They are under the same order as this Earth is undergoing & undergoing the same change. There was & is a first man Adam and also a Saviour in the Meredien of times, the same computing times and all things in order. Meny things are to be considered that will bring knowledg[e] to our understanding, but the foolish understand not these things for this world was pat[t]ern[e]d after the former world or after Mansions above. ("George Laub's Nauvoo Journal", published in *BYU Studies*, Vol 18: <Winter 1978> 177)

February 7th, 1844, nearly 5 months before the Prophet's death. The poem was written as an expose with the intent to reveal the secret teachings of the Prophet to the inner circle — the Holy Order:

The narrow gate did well enough
When Peter, James and John,
Did lead the Saints on Zion-ward,
In Single File along:
When bachelors, like good old Paul,
Could win the glorious prize,
And maids, without a marriage-rite,
Reach "mansions in the skies."

But we have other teaching now,
Of greater glories far;
How a single glory's nothing more
Than some lone twinkling star.
A twofold glory's like the moon,
That shines so bright at night,
Reflecting from her gracious Lord,
Whatever he thinks right.

A tenfold glory, that's the prize!
Without it you're undone!
But with it you will shine as bright,
As the bright shining sun.
There you may shine like mighty Gods,
Creating worlds so fair,
At least a world for every wife
That you take with you there.
(*The Warsaw Message* 2/7/44; see also
HC Vol 6: <7 Feb 1844> 210)

The similarities between the ideas expressed in this poem at the early date of February 1844 and the Prophet's statement to Anson Call cannot be denied: "Now regarding Adam" he said, "He came here *from another planet an immortalized being and brought His wife, Eve, with Him."* Again consider the following statement made by President Young years later, on August 25, 1867:

We had a history this morning of the great celebration of the first marriage that took place on this Earth. I have been trying to find an account of the ceremony. I can find nothing more than that the Lord presented the woman to the man, saying this is bone of thy bone, and flesh of thy flesh. (Gen. 2:24) I cannot find any account of a ceremony, the Lord gave the woman to the man, this is all the ceremony that I can find . . . . . As to the great wedding brother Orson has been telling us about, [it] is nothing more or less than this — Adam's Father came to Him saying, "Here is the wife you have had so long. Now you are going to have *one wife to take with you to yonder Earth,* and if any of your other wives ever go to an earth to become *the mother of all Living,* to become an Eve, it will be *to another earth* not to that one. She is called Eve because she is the Mother of all Living, and she is the queen of that Earth." Adam is the Lord of the Earth and the *Father of all Living* on this Earth, as Eve is the Mother of all Living on this Earth. (TPBY 6:8/25/67)

THE ANCIENT OF DAYS

There is one other factor which would argue hard for the idea that the Prophet did believe that Adam is God the Father. Indeed, the essential foundation for the doctrine is layed right in his own revelations. Some time between 1830 and 1833 it was revealed to the Prophet that the "Ancient of Days" was a title which properly belonged to the 930 year old patriarch of the human race — Father Adam![a,] [17] Years later he beautifully expressed his belief on this matter in a conference address which he delivered during the early Nauvoo period:

The Priesthood was first given to Adam; he obtained the first Presidency, and held the keys of it from generation to generation. He obtained it *in*

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[17]The earliest publication of the revelation found in Section 27 of the Doctrine and Covenants did not contain any reference to Adam being the Ancient of Days. It was amended to read as it presently does in the 1835 edition of the Doctrine and Covenants.

[a]D&C 27:11

the Creation, before the world was formed, as in Genesis 1:26, 27, 28.[18] He is Michael the Archangel, spoken of in the Scriptures. . . . .

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The Keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from Heaven, *it is by Adam's authority.*

Daniel in his seventh chapter speaks of the ***Ancient of Days****; he means the oldest man,* ***our Father Adam, Michael,*** he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and ***presides over the spirits of all men***, and all that have had the Keys must stand before him in this grand council. This may take place before some of us leave this state of action. *The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ,*[b] that which was delivered to him as *holding* ***the Keys of the Universe****,* but retains his standing **AS HEAD OF THE HUMAN FAMILY**. (*TPJS* 157)

The Prophet makes a number of significant statements here. First he says that Adam "obtained" the "Priesthood", the "first Presidency" and "keys" "in the Creation, *before the world was formed,* ***as in Genesis 1:26, 27, 28****"*. What is important to realize here is that he identifies the first chapter of Genesis as the Spirit Creation, for he says that the creation of man as described in Genesis 1:26–28 was before the world was, hence Adam obtained the "Priesthood", the

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[18]The Prophet's allusion to the creation of man in Genesis chapter 1, verses 26, 27, 28 as being before the world was formed would show that he understood the creation account given in chapter 1 to be a spiritual creation. For more on this see also Moses 3:4–5; 6:36; Ether 3:15–16; *WJS* 232, 341.

[b]Dan. 7:13–14; D&C 116

"first Presidency" and the "Keys" in the Spirit Creation.[19] Later in the same discourse, the Prophet makes another affirmation of this same doctrine:

> The Father called all spirits before him at the creation of Man & organized them. He (Adam) is the head, and was told to multiply. The Keys were given to him, and by him to others & he will have to give an account of his Stewardship, & they to him. . . . . He (Adam) is the Father of the human family & presides over the Spirits of all men (*WJS* 9)

Not only does the Prophet state that Michael/Adam "presides over the spirits of all men", but in continuing, he teaches that he holds ***"the keys of the Universe"*** which geographically speaking, takes in a great deal more territory than just this Earth. Surely the Prophet is here describing the dominion of a God — and that the God of whom he speaks is *"the Father"* is obvious from the whole context of his statement, for even though Michael/Adam deliveres up his stewardship to Christ, still he "retains his standing as head of the Human family". But of all the Prophet's remarks, perhaps the most significant is his identification of Michael/Adam with the Ancient of Days. What is significant here is that nearly all biblical exegesis equate the "Ancient of Days" with God the Father. Adam Clarke, who was a Methodist minister, and Hebrew Scholar wrote a commentary on the Bible in the late 1700s, which has since be-

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[19]This whole doctrine is in perfect harmony with an early revelation which the Prophet received in the Fall of 1830, wherein the Creation as given in Genesis Chapter one is indeed declared to be the spirit creation. Consider the following: And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth, And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;" (Moses 3:4–5; see also Moses 3:7; 6:36, 51)

come a highly respected classic — not only so, but his commentary was also used by the Prophet. Therein he states that the "Ancient of Days" is *"God Almighty,"* adding that "this is the only place in the sacred writings *where God the Father is represented in human form."*[c] The Catholic Encyclopedia says that the Ancient of Days is *"a name given to God* by the Prophet Daniel," and then explains that, *"It is from these descriptions of the Almighty that Christian art derived its general manner of representing the first person of the Holy Trinity*."[d] Eerdman's Commentary of the Bible, states that "the Ancient of Days" is the description given by Daniel, who pictures God on His throne of judgment, judging the great world empires." It then goes on to explain that this title "alternates with the title 'Most High' (verses 18, 22, 25, 27)"[e] which interestingly is recognized by most scholars today as one of the two most used titles for El, who was the Father God of ancient Israel. *The Anchor Bible* states that "ancient Israel had long envisaged Yahweh as the divine judge enthroned in the assembly of his angels" and then speaking directly of the Ancient of Days it goes on to say that even though "God" is not "explicitly mentioned by name," yet "every reader would at once recognize as God 'the Ancient One' who presides at this celestial tribunal." In continuing it says that "the term 'the Ancient One' as used of God, though not found in older biblical literature is partly based on the . . . popular notion of God as an old man."[f] *The Jewish Encyclopedia* claims that the "Ancient of Days" is "*A poetical epithet for God,*" and then states that the author of Daniel uses this title to describe "the venerable character of the being *whose name the author hesitates to mention."*[g] *Zondervan's Pictorial Encyclopedia of the Bible,* observes that "This expression occurs only in Daniel 7:9, 13, 22. 'Ancient' renders an adjective. . . . Hence the adjective, connected with the emphatic absolute plural of 'day,' *means advanced (with regard to) the days, that is, very*

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[c]*Adam Clarke's Commentary of the Bible,* Daniel 7:9 [d]*The Catholic Encyclopedia,* 1907 edition, Vol, 1:463 [e]*Eerdman's Commentary of the Bible* 480 [f]*The Anchor Bible,* Vol. 23:217–218 [g]*The Jewish Encyclopedia,* Vol. 1:571–572

aged." It goes on to affirm that, "It is an *elegant Semitic expression to designate an old man"* and then adds that "Although the passage does not directly say so, the numerous commentators unite to take it at once to be *a euphemistic term for God."*[h] Herbert Lockyer, in his Book "*All the Divine Names and Titles in the Bible"* wrote that: "The Hebrew word used here (i.e. Dan 7:9, l3, 22) for Ancient means *advanced, that is, in age; hence old, aged*, and used in connection with God it is not meant to suggest the existence of God from eternity. What was uppermost in Daniel's mind was *the venerable appearance of* ***old age***. Thus, *literally, the phrase 'Ancient of Days' implies 'a very aged man'* — The attribute of age pressing the majestic figure of the Judge. 'God. . . abideth of old' (Psalms 55:l9)." Since Lockyer has difficulty conceiving of God in human form, he continues by quoting from another scholar who states that: "What Daniel sees is not the eternal God Himself, *but an aged man, in whose dignified and impressive form God reveals Himself."*[i]

These statements cannot help but find common ground in the proclamation of President Young which he made in a general priesthood conference on the evening of April 9th, 1852:

> Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body,* and brought Eve, *one of his wives,* with him. He helped to make and organize this world, He is MICHAEL, *the Archangel,* the ANCIENT OF DAYS! about whom holy men have written and spoken — HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*. Every man upon the earth, professing Christians or nonprofessing, must hear it, and *will know it sooner or later.* (*TPBY* 3:92–93)

In closing this argument, in the past many have held to the view that the Adam-God doctrine was never taught until the eventful night when President Young gave the above speech. However in the event that their opinions have not already been corrected, they will be by what follows. You will remember that in the Gospel of

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[h]*The Zondervan Pictorial Encyclopedia of the Bible,* Vol. l:l56 [i]*All the Divine Names and Titles in the Bible* 74

Matthew Jesus taught his disciples saying, "and call no man your father upon the Earth: for one is your Father which is in heaven."[j] On February 16th, 1847, less than 3 years after the death of the Prophet, President Young made the following allusion to this scripture when speaking to his adopted family:

I have a request to make of my family and that is that they (especially old persons) omit calling me father. Call me Brother Brigham. I shall feel better when you do for I do not consider that I am worthy of that appellation. ***Father in the P[riesthood] implies the Great Head.*** *The term would be proper to* ***Father Adam****. Jesus had reference to the same thing when he told his disciples not to call any man on earth their father for* ***their Father was in heaven***. (TPBY 1:2/16/47)

Wilford Woodruff who was also present, recorded the same statement in his journal almost verbatim. It is possible that he obtained the report of this speech from John D. Lee, or vice versa. However, Willard Richards, who took a brief note of the meeting, reported it somewhat differently:

I want to stop you calling me father Young. In the Priesthood, *the term properly applies to Father Adam, and to our father in heaven*. (Willard Richards diary, February 16th, 1847)

THE WITNESS OR TESTATOR

Passing on now to the third member of the Trinity, bear in mind the Prophet's doctrine that, "the Holy Ghost is a personage, and is in the form of a personage" (*TPJS* 276; see also D & C 130:22). Again, as we have seen, in an earlier statement the Prophet, designated the Holy Ghost as the "Witness or Testator." Remember also that he stated that an Everlasting Covenant was made between the three members of the Trinity which designated them in their office as "Creator," "Redeemer" and "*Witness or Testator*," and that said covenant related to "*their dispensation of things to men on the Earth*." This strongly suggests that the Holy Ghost would enter into his probationary state or mortal life in the last or seventh

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[j] Matt 23:9

dispensation.[20] That this is so is affirmed by the Prophet in a speech which he delivered on August 27th, 1843, wherein he said that:

> the Holy Ghost is now in a state of Probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has.[21] (*WJS* 245)

Eight months later the Prophet made a speech wherein he inferred on several occasions that he was the Holy Ghost: "Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do."[a] Continuing on he said: "I am learned, and I know more than all the world put together — *the Holy Ghost does, anyhow,*[b] *and if the Holy Ghost in me* com[prehends] more than all the world, *I will associate myself with it."*[c] Then speaking of apostates who

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[20]When it is remembered that there is more than one spirit personage acting in the capacity of the Holy Ghost, then the problem with the Third member of the Trinity tabernacling in the flesh in the 7th dispensation is done away with, as there are still other spirits left behind to carry on the work of the Holy Ghost. This is what the Prophet was getting at when on June 16th, 1844, he said that "the Holy Ghost [i.e. the spirit who presently acts in that capacity] is yet a spiritual body and waiting to take to himself a body". (*WJS* 382) The Prophet is not here referring to the particular Spirit who was the third member of the Trinity, but he speaks in general terms with reference to those spirits who were left behind to fulfill the work and who would yet be under the necessity of taking bodies, in order to continue on in their own progression.

[21]This statement would infer that the Holy Ghost would pass through more than one mortality — one as the witness or testator , and a second time on another earth as a savior. This may very well be what Pres. Young had in mind when he said that Jesus had one time received a mortal body before his incarnation here on Earth (*see* Minutes of 5 April 1860 meeting with the quorum of the Twelve, published in *The Office Journal of President Brigham Young 1858—1863 BooK D*, appendix C; see also: "The King Follett Discourse Given By the Prophet Joseph Smith — A New Amalgamation and Doctrinal Commentary", published in *Doctrine of the Priesthood* Vol <April 1994> footnote k†)

[a]*TPJS* 348 [b]D&C 42:17 [c]"The King Follett Discourse Given by the Prophet Joseph Smith — A New Amalgamation and Doctrinal Commentary", *Doctrine of the Priesthood* Vol 11: <April 1994> No. 4; see also *TPJS* 350

wanted to take his life he warned them: "that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come."[d] In concluding he lamented:

You don't know me
— [you do not know who I am and] you never will —
You never knew my heart
no man knows my history
— [I have not revealed who I am] —
I cannot do it — I shall never undertake [it
— if I did "you would call it blasphemy
and there are men upon this stand
who would want to take my life."]

— I don't blame you for not believing my history —
if I had not experienced what I have
I should not have known [or] believed it myself.

— I never did harm any man since I have been born in the world —
my voice is always for peace
— I cannot lay down until my work is finished —
I never think evil
nor think anything to the harm of my fellow man

when I am called [forth] at the Trump {of the Archangel}
and weighed in the balance
you will {all} know me then
(*Doctrine of the Priesthood*
Vol 11: <April 1994> No 4)

If these statements were somewhat ambiguous, a month later he made other statements which were much more direct and to the point. The doctrine which he had been compelled to teach led many in high places to loose confidence in him as a prophet. In the wake of their apostasy they began to claim that he was fallen. In making his defense, the Prophet began by quoting from a Prophecy in the Gospel of Matthew, which told of a special *Witness* who had been foreordained in the Grand Council of Heaven to come down on Earth as the head of the Seventh dispensation:[e]

[d]*TPJS* 361 [e]*WJS* 370

The Savior said when these tribulations should take place [that the Keys of the Priesthood] . . . should be committed to a man who should be *a Witness over the whole world:* the Keys of Knowledge, Power and Revelations should be revealed *to a Witness who should hold the testimony to the world*. It has always been my province to dig up hidden mysteries — new things for my hearers. Just at the time when some men think that I have no right to the Keys of the Priesthood — just at that time I have the greatest right. . . . .

All the testimony is that the Lord in the last days would commit the Keys of the Priesthood *to a Witness over all people*. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. . . . . Woe, woe be to that man or set of men who lift up their hands against *God and His Witness* in these last days. (*TPJS* 364–365)

Undoubtedlly, the Prophet is here identifying himself as the "Witness" who was to come down on Earth to lead the Seventh dispensation. At other times he is identified as the Testator.

It is evident from the manuscripts that this discourse was not fully reported. In this regard, the remarks of Joseph Fielding, who was one of the Saints who heard this speech are significant:

On Sunday the 13th of May Joseph Spoke on the Gospel of the Kingdom . . . I never felt more delighted with his Discourse than at this time, It put me in mind of Herod, when they said at his oration It is the voice of a God and not of a man, (Acts 12:20–23) The circumstances were widely different (*BYU Studies* Vol 19: <Winter 1979> 148)

Mary E. Lightner spoke of an occasion when the Prophet stated that he had asked the Lord to take him out of this world:

I have to seal my testimony to this generation with my blood. I have to do it for this work will never progress until I am gone**,** for the testimony is of no force *until the Testator is dead*. People little know ***who I am*** when they talk about me, and they never will know until they see me weighed in the balance in the Kingdom of God; *Then they will know* ***who I am,*** and see me as I am. *I dare not tell them and they do not know me*. ("Remarks by Sister Mary E. Lightner . . . [at] B.Y.U. [on] April 14, 1905", Special Collections, BYU Library, Provo, Ut.; see also *They Knew the Prophet* 26–27)

Heber C. Kimball testified to another similar statement which he heard the Prophet make:

Would to God, brethren, I could tell you who I am! . . . . But you would call it blasphemy, and there are men upon this stand who would want to take my life. (*Life of Heber C. Kimball,* <1888 edition> 333)

The powerful implication of these statements is only further complimented when one recognizes the striking parallels between them and the words which Jesus spoke to the unbelieving Jews:

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? *If thou be the Christ,* tell us plainly. Jesus answered them, I told you, and ye believed not . . . because ye are not of my sheep . . . . . Then the Jews took stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for ***blasphemy****; and because that thou,* ***being a man****,* ***makest thyself God****.* (John 10:23–28, 31–36)

The obvious implication of the Prophet's many statements cannot be denied, especially when seen in the light of the above passage. What could the Prophet have told them respecting his identity that would have so shocked the people — something they would call *blasphemy* and which would lead high ranking officials in the Church to seek his life. Could it be the same cause that the Jews had against Christ — "Because that thou, being a man, makest thyself God" — Even God the Third, the Witness or Testator? Certainly he could not have been making reference to his calling as the Presiding Prophet and founder of the 7th dispensation — this was common knowledge to all the Saints.[f] It could not have been that he was a literal descendant of Abraham and the birthright heir, as this had already been declared and published and sent out to the world.[g] He had even confided to top ranking officials that he was a direct descendant of Christ. But this was not unique to himself, for

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[f]*WJS* 370; *TPJS* 364–365, 231, 168, 171–172; D&C 128:18–21 [g]D&C 86:7–11; 110:12; 113:1–4; 122:6–7; 124:56–58; 132:30–31; 2 Nephi 3:7–8, 11–15; *JD* 19:20; 2:269; 7:289–290

according to his revelations, there were also many others (some of whom he had identified) who shared the same lineage.[h] Indeed why would anything such as that be thought of as blasphemy and worthy of death. No, what he spoke of applied to himself personally: "Would to God brethren, I could tell you *who* I am . . . *but you would call it blasphemy"*. "People little know who I am . . . and they never will know until they see me weighed in the balance in the Kingdom of God; *Then they will know who I am* . . . . I dare not tell them, and they do not know me." "You don't know me; — [you do not know who I am and] you never will. You never knew my heart — no man knows my history. [I have not revealed who I am] — I cannot do it — I shall never undertake [it. If I did "you would call it blasphemy and there are men upon this stand who would want to take my life."] . . . . When I am called [forth] at the Trump {of the Archangle} and weighed in the balance, you will all know me then." Obviously he was not here referring to his earthly history, as he was then in process of preparing it for publication to the world. "I am learned, and I know more than all the world put together — *the Holy Ghost does, anyhow, and if the Holy Ghost in me com[prehends] more than all the world, I will associate myself with it*." Did the Prophet have himself in mind when he declared that "*The Holy Ghost is now in a state of Probation*"? The one obvious deduction in view of his beliefs and many statements is that he did!

As we have seen, he did on different occasions claim to be both the *Witness and Testator* who was foreordained in Heaven to preside over the seventh and last dispensation. And we need not wonder why those who were closest to the Prophet failed to perceive his identity while he yet mingled with them, for so also it was with the Saviors' apostles. They understood neither his mission nor his atonement until after his resurrection. Even after the Savior was

[h] *JD* 4: <1 March 1857> 248, 260

well into his mission the great majority of his disciples failed to recognize that he was the "Son of God".[22]

Before the third member of the Trinity could receive his exaltation he must first take upon himself a tabernacle of flesh[i] in mortality and pass through the resurrection, and what possible reason could there be for making this choice spirit wait for another creation. Indeed, as of the time of the Savior, the Witness and Testator's "dispensation of things to men on the earth" was yet future, but this was the seventh and last dispensation which would bring in the Millennial reign. If this were not to be the dispensation of the Witness and Testator, what other time could it be, for the Savior himself will preside during the Millennium.

As might be expected, with so many statements coming from the Prophet, it could not help but stir the minds of the Saints, and there were no doubt many who began to believe that he was the personage of the Holy Ghost. Indeed the Prophet had only been

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[22]That this is so is born out by the Saviors' response to Peter when he queried him:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: Some, Elias; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. . . . . Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. (Matt. 16:13–23)

[i]*HC* 5:388 *WJS* 382

dead for two days when William W. Phelps (who was the principle speaker[23] at his funeral) stood up before the Saints and began to make statements regarding the Prophet's pre-existent life which can only be described as profound.

Since the beginning of his ministry, the Prophet had identified the Holy Ghost with "Light" and "Truth".[24] Evidently, Phelps had correlated these ideas with the Prophet's many statements, that the Saints "did not know who he was." Not only so, but it would appear from his remarks that he had received private instruction from the Prophet:

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[23]While it is true that Phelps was a close friend and confidant of the Prophet, yet it is probable that the reason why he was chosen as the principle speaker at the Prophet's funeral was because most of the Twelve and other Church leaders were out on missions, stump preaching for the Prophet's candidacy as President of the United States.

John Taylor (who was badly wounded) and Willard Richards were the only members of the Twelve who remained at home, and Willard Richards did not seem to have an affinity for public speaking.

[24]The Gospel of John states that when the "Spirit of Truth, is come, he will guide you into all Truth". (John 16:13) The Book of Mormon declares that "by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4–5) In a revelation given in 1832, the Prophet identified the Holy Ghost as the "Spirit of Christ" — "The word of the Lord is Truth", it says, and "whatsoever is Truth is Light, and whatsoever is Light is Spirit, even the Spirit of Jesus Christ":

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man . . . that hearkeneth to the voice of the Spirit. (D & C 84:45–46)

In another revelation, the Holy Ghost is referred to as the "Light of Truth", and the "Light of Christ" (D & C 88:6–13). On June 27th, 1839, the Prophet stated that the "Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge . . . as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence" (*TPJS* 149–150)

Like the sun in his meridian splendor, Joseph Smith shown [as] a full man at home, among his friends, in the field, on the bench, or before the world**.** [The Prophet was] a pattern parent; a worthy friend; a model general; a righteous judge, and the wisest man of the age, sustained by Truth, and "God was his right hand man." Surely, as one of the *Holy Ones*[25] commissioned by his Father among the *Royal Seventy*, when the *High Council of Heaven* set them apart to come down and "multiply and replenish this earth," he was the "*last,*" and who knows but the "greatest," for he declared — *we — knew not who he was!* So, I may say, as the *last* is to be *first*, and the *first last* in eternal rotation, that Joseph Smith, who was Gazelam in the spirit world, was, and is, and will be in the endless progress of Eternity: — **The Prince of Light.** Tis so, and who can dispute it! (*BYU Studies* Vol. 23 <Winter, 1983> 12)

Phelps reference to the "*Royal Seventy"* is to say the least, incredible! It has only been through archaeological discoveries made in this century that scholars have discovered that "El", the ancient Father-God of Israel, had a wife named Asherah, who bore him Seventy sons, and that these Seventy Sons constituted the primordial Pantheon or the Assembly of the Gods — even the *Grand Council of Heaven* which pre-existed even before the foundations of this Earth were laid. Indeed, it was this same council over which El presided as the Grand Patriarch, Priest and King — and his seventy sons were the Eloheim — even the Gods about which the Old Testament so often speaks![j]

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[25]Phelps use of the terms the "Holy Ones" is most significant. In the King James translation the term occurs only 3 times, all of which are found in Daniel Chapter 4 (verses 13, 17, 23). However in some of the newer translations the term also occurs in many other places (see for example the Jerusalem Bible and also the original Hebrew in the following passages Deut. 33:3; Job 5:1; 6:10; 15:15; Psa. 16:3; 34:9; 89:5, 7; Pro 30:3; Dan. 8:13; Hos. 11:12; Zech. 14:5; Dan. 7:18, 21, 22, 25, 27) Most of these passages constitute a reference to the Heavenly Host; the sons of El, or the Heavenly Council.

[j]Gen. 6:4; Job 1:6–12; 2:1–7; Psa. 82:1, 6; for a comprehensive treatment on this subject see "New Light on the Ancient Hebrew/Christian Doctrine on Deity", *Doctrine of the Priesthood* Vol 8: <January 1991> 37–56.

And Joseph — the Pre-existent God — even one of the Royal Seventy Sons of God, is here designated as *The Prince of Light,* who was foreordained in the *Grand Council,* to come down on Earth as head of the last dispensation! What other name-title could be more expressive of beauty! And what other name-title could be more fitting for the lofty calling of the Holy Ghost. Even Satan, who is the very antithesis of the Holy Spirit is called "The Prince of Darkness"!

But however grandiose such ideas may be, it would appear that President Young was not yet prepared to have such doctrine publically established and promulgated in the Church, for eight months after the Prophet's death, he found it necessary to disabuse the minds of the Saints in order to set them at rest. It was in a meeting with his adopted family when he made the following statement:

> You have heard Joseph say that ***the people did not know him*** — he had his eyes on the relation to blood — some have supposed ***that he meant spirit*** [i.e. the Holy Ghost], but *it was blood* — this is it that he referred to, it was pure in him and that is why the Lord chose him. (*TPBY* 1: 1/8/1845)

As we shall see from an entry in his diary, President Young had already made the connection in his own mind that the Prophet Joseph Smith was the Holy Ghost, but this does not prove that he was prepared to have it openly discussed as Church doctrine. The fact that he was not is manifest by his attempt to put the issue at rest in the above statement. Nevertheless, it would seem that discussion of it continued, for eight months later, Orson Pratt found it necessary to publish a message to the Saints abroad in New York, wherein the notion that the Prophet Joseph Smith was the Holy Ghost was again mentioned and denied:

> Let no false doctrine proceed out of your mouth, such, for instance, as the doctrine that the devil and his angels will be redeemed and that the tabernacle *of our martyred prophet and seer,* or of any other person, was, or is *the especial tabernacle* ***of the Holy Ghost****,* in a different sense from that considered in relation to his residence in other tabernacles. *These are doctrines not revealed*, and are neither believed nor sanctioned by the

Twelve, and should be rejected by every saint[26] (*Times and Seasons* Vol. 6: <Aug. 15, 1845> 997–998)

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[26]As with some other doctrines, so also with those mentioned here — even though they were denied in earlier days (probably because the Prophet did not then wish them to be publically established as Church doctrine) — yet during the Utah period, the teaching that Sons of Perdition (after suffering the full consequences of the "Second Death") *might* ***possibly*** in a future Eternal Round have another chance, became a prominent teaching, especially in the speeches of Heber C. Kimball (*Journal of Discourses* 8: <26 Aug 1860> 154).

The following letter, which was written by the Prophet's brother, Patriarch Hyrum Smith, on March 15th, 1844, is a clear example of this:

"To the brethren of the Church of Jesus Christ of Latter day Saints, living on China Creek, in Hancock County, Greeting: — Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having* ***a certain priesthood*** [i.e. a King and Priest], may have *as many wives as he pleases*, and that doctrine is taught here: I say unto you that that man teaches *false doctrine,* for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries *in any part of the world, for God has commanded us all to preach nothing but the* first principles unto the world. *Neither has any elder any authority to preach any* mysterious thing to any branch of the church unless he has a direct commandment from God *to do so. Let the matter of* ***the grand councils of heaven****,* and *the making of* ***Gods, worlds, and devils*** *entirely alone:* for you are not called to teach any such doctrine — for neither you nor the people are capacitated to understand any such principles — less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! For the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen.*

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days.

If silence on the matter was the desired end, it can only be said that President Taylor's account of the martyrdom only served to immortalize the issue, for not only did he claim that the Prophet had "done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it" but he also ended his eulogy by quoting Hebrews, and referring it to the Prophet's death along with his brother's in the following terms: "The *testators* are now dead, and their testament is in force."[k]

President Taylor here establishes the Prophet's rank in the Father's Kingdom as being second only to Jesus. Years later Heber C. Kimball enlarged on the same idea with this difference — he identified the Holy Ghost as standing in the same rank as Taylor had placed the Prophet. "Let me tell you," he said:

Now, therefore, I say unto you, you must cease preaching your *miraculous thing*s, and *let the mysteries alone until by an bye. Preach faith* in the Lord Jesus Christ; *repentance* and *baptism* for the remission of sins; the *laying on of the hands* for the *gift of the Holy Ghost:* teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am

Your obedient servant,

Hyrum Smith.

(*Times & Seasons* Vol 6: <March 15, 1844> 474; emphasis added)

It is significant that the Prophet had been privately teaching all of the doctrines mentioned in the above letter for many years, and less than three weeks later, on April 7th, 1844, the Prophet delivered his now famous "King Follett Funeral Sermon" wherein he clearly and openly taught the doctrine of "the Grand Councils of Heaven", the "plurality of Gods", and the making of "worlds" and "Devils" to the whole Church.

[k]D&C 135:3, 5; *JD* 10: <13 Nov 1864> 364

The Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ, just as I stand by brother Brigham.[27] (*JD* 5: <23 Aug 57> 179)

President Kimball dropped another hint on the same doctrine 3 years later. The following statement is recorded in President Young's office journal:

Heber C. Kimball called in and in course of conversation made some remarks upon previous existence, and told a conversation that Joseph Smith the Prophet had with a brother who had newly joined the Church as follows. Joseph asked the brother if [he] knew that once there had been a war in heaven and Satan had been cast out. The brother replied he did not; ***Joseph said*** *once you knew it, but you have forgot it;* Heber C. Kimball remarked [that] *it is the office of the Holy Ghost* ***to bring things to our remembrance*** *which we were once acquainted with.* (*The Office journal of President Brigham Young, 1858–1863, Book D* <31 Aug 1860> 132)

We have seen from several previously cited statements that there were many occasions when the Prophet spoke of himself and his mission in a special way, while at the same time expressing great reluctance to reveal his identity. There were however, as I believe, a few to whom he did confide his secret. In August of 1844, only two months after the Prophet's death, Joseph H. Jackson stated that "Some of Joseph's wives thought they had the Holy Ghost for a bed fellow". (*Guide to Mormon Diaries & Autobiographies* 172). Evidently, one of these was Eliza R. Snow — a dear wife who had loved him from the very beginning. In 1877 she edited a book for publication, which was later scrutinized by President Brigham Young, wherein, in very subtle but definite terms, she identified the Prophet

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[27]This is reminiscent of another statement made by President Young in December of 1844:

Now concerning the organisation of the kingdom of God [which] is brought to pass. The Saviour told his deciples as he Seen the father do so does he, & as Joseph Smith seen Jesus doo so did Joseph do, & as I seen Joseph do so do I also. (George Laub's Nauvoo Journal, *BYU Studies* Vol 18: <Winter 1978> 177–178)

Joseph Smith as the Holy Ghost. However a full comprehension of her statement requires an understanding of another related doctrine which was taught by President Young.

On June 27th, 1854, the Church called a special Conference in commemoration of the Prophet's martyrdom. President Young spoke on the mission of the Prophet and then proclaimed himself and the other members of the Twelve to be the apostles of Joseph Smith: "The Apostles of this Church, instead of being Apostles of Jesus, are Apostles of Joseph," he said, "because we were ordained by him, have traveled and preached with him and knew him well and can bear testimony of him."

> I cannot bear the same testimony of Jesus, that I can of Joseph because I never saw him with my natural body. Peter, James and John and etc. were Apostles of Jesus — they were called and ordained by him — so they could testify of him. But they could not testify of Joseph as I can. (*TPBY* 3: <27 June 1854> 320; *see also* 3: <8 Oct 1854> 363; *JD* 3: <17 Feb 1856> 212; 9: <31 Aug 1862> 364)

In 1877 Eliza R. Snow wrote upon this same doctrine, and in the process, she identified the Prophet Joseph Smith as the Holy Ghost:

> Until the faith of Latter-day Saints invoked one, there was no Holy Ghost in the world such as the saints of former days would have recognized. Respectable divines, indeed, had long given out that revelation was done away, because no longer needed. The cannon of scripture was said to be full. The voice of prophesy was no more to be heard to the end of time.
>
> But the Mormon prophet invoked the Holy Ghost of the ancient Hebrews, and burst the sealed heavens. *The Holy Ghost came, and His apos-tles published the news abroad.* (*The Women of Mormondom* <1877> 21)

After the Prophet's death there was a succession struggle between the quorum of the Twelve and Sidney Rigdon, who had been the Prophet's Councilor in the First Presidency. In an attempt to resolve the question, Rigdon called a meeting with the Saints, which commenced at 10:00 A.M., on August 8th, 1844. For an hour and a half Rigdon labored with the people in an attempt to persuade them to accept his leadership as "Guardian of the Church", until the Prophet Joseph Smith's children (the rightful heirs) should become

of age. Finally, at the end of this time, and while Rigdon was still speaking, President Young stood up and adjourned the meeting to a later time that same day, when the other members of the quorum of the Twelve could be present. In the process of his remarks, the spirit of the Prophet Joseph Smith miraculously overshadowed the body of President Young as a divine witness and manifestation to the Saints that they should follow the leadership of the Twelve, with President Young at their head. When it occurred there were thousands of Saints looking on, and before their very eyes they saw Brigham, transfigured as it were into the person of the Prophet Joseph Smith. In later years, Benjamin F. Johnson, who was one of the many who witnessed this manifestation, testified that as he sat with his back partly turned towards Apostle Brigham Young, suddenly he "heard the voice of the Prophet Joseph" in such a manner that it thrilled his whole being:

> And quickly turning around *I saw in* ***the transfiguration of Brigham Young*** *the tall, straight and portly form of* ***the Prophet Joseph Smith****, clothed in a sheen of light, covering him to his feet. And I heard the real and perfect voice of the Prophet even to the whistle;* as in years past caused by the loss of a tooth, said to have been broken out by the mob at Hiram. This view or vision although but for seconds was to me as vivid and real as *the glare of lightening* or *the voice of thunder from the heavens*. And so deeply was I impressed with what I saw and heard in this transfiguration, that for years I dare not publicly tell what was given me of the Lord to see. But when in later years I did publicly bear this testimony, I found that others could testify to having seen and heard the same. But to what proportion of the congregation who were present I could never know — but I do know that this my testimony is true. (*UPR* 63:4–11)

As Johnson states, he was not the only individual to witness the transfiguration, for there were thousands of Saints looking on, and there are many testimonies left to us regarding it. No doubt, this and other similar occurances was what Henry and Catharine Brooke referred to, when a little over a month later, on November 15th, 1844, they wrote from Nauvoo, and unwitingly stated that Brigham Young "favours Br Joseph, both in person, & manner of

speaking more than any person ever you saw, looks like an other.[28] William Burton was another who witnessed this miraculous event. In May of 1845, he wrote in his diary, stating that Brother Joseph and Hyrum Smith's "places were filled by others much better than I once supposed they could have been", and then in continuing he remarked that, "the spirit of Joseph appeared to rest upon Brigham."[29] In March of 1846, George Laub wrote another interesting account in his journal:

Now when President Young arose to address the congregation his Voice was the Voice of Bro. Joseph and his face appeared as Joseph's face & Should I not have seen his face but herd his Voice I Should have declared that it was Joseph. (George Laub's Nauvoo Journal, *BYU Studies* Vol. 18: <Winter 1978> 166; see also *Dialogue* Vol. 15: <Summer 1982> 79)

No doubt, it was this same event that President Young referred to, when he wrote the following entry in his diary:

August the 8t 1844: This day is long to be remembered by me. it is the first time I have met with the Church at Nauvoo since Bros Joseph and Hyrum was kild — and the aucasion [occasion] on which the Church was cauhe [cause] somwhat painful to me, Br Rigdon had come from Pitsburge to see the Brethin and find out if they would sustain him as the leader of the Saints, I perseved a spirit to hurry business to get a Trustee & Trust and a Preside[n]cy over the Church [—] Priesthood or no Priesthood [—] right or rong & this greived my hart, Now Joseph is gon[e] it seem[e]d as though meny wanted to draw off a party and be le[a]ders. but this cannot be. the Church must be one or they are not the lords; the Saints looked as though they had lost a fr[i]end that was able and willing to councel them in all things: in this time of sorrow my hart was fild with compasion, after Br Rigdon had made a long spe[e]ch to the Saints (I should think 5 hours and) I arose and spoke to the people, my hart was swolen with compasion to[w]ards them and ***by the power of the Holy g[h]ost even the Spirit of the Prophet***, I was enabled to comfort the harts of the Saints." (Diary of Brigham Young July 1837–March 1845, entry for August 8th, 1844, pp. 47–49, L.D.S. Church Historical Dept., S.L.C., Utah)

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[28]As cited by Michael Quinn in *BYU Studies* Vol 16: <Winter 1976> 212

[29]Diary of William Burton, entry for May 1845, Church Archives; as cited by Michael Quinn *BYU Studies* Vol 16: <Winter 1976> 212.

We see here that while President Young may not have witnessed what others did with his eyes, yet he nonetheless felt the experience at the time it happened, and recognized it for what it was. In essence *"**the Holy g[h]ost even the Spirit of the Prophet**" had possessed his body, that President Young might, in every sense of the word, be an instrument in the hands of God*. Three days later, on August 11th, President Young wrote a letter to his daughter, in which he made the following statement:

> All things are now reviving up again. The Brethren prayed with all faith for us to return. I cannot say much about the families of Brs. J. and H. Smith, for I have not had time to call on them yet. I have been in council almost all the time since I arrived here. But this much I can say: ***the spirit of Joseph is here*** *though we cannot enjoy his person.*
>
> Through the great anxiety of the Church there was a Conference held last Thursday. The power of the Priesthood was explained and the order thereof on which the whole Church lifted up their voices and hands for the Twelve to move forward and organize the Church and lead it as Joseph lead it. Which (it) is our indispensable duty to do. We shall organize the Church as soon as possible." (*Manuscript History of Brigham Young 1801–1844* 176)

Seven days later, on August 18, President Young made another significant statement:

> Joseph has always been preserved from his enemies, until now, but he has *sealed his testimony with his blood,* and his testament is now in force. While ***the Testator*** lived it was all in his hands, but now he is dead (Heb 9:16–17) (TPBY 1:1/8/18/44)

What is relevant in all this to our subject is the Prophet's post mortal appearances to the Saints, wherein he is again found acting in his premortal calling as a ministering spirit, the "Comforter" or Holy Ghost, by bearing witness to the Saints. It is significant that it was only a few hours after the transfiguration of President Young, when William W. Phelps stood up in a meeting with the Saints and equated the Prophet with the "Comforter" as referred to in John

chapter 17, verse 20. "Joseph has gone", he said, "but he has not left us ***comfortless,*** for he will administer unto us".[30]

In numerous revelations it was revealed to the Prophet that one of the titles by which the Holy Ghost was to be known in scripture was the *"First Comforter."*[l] "There are two Comforters spoken of" in scripture the Prophet said:

> One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. (*TPJS* 149)

Zina D. Young, was another one of the Prophet's plural wives, who "thought . . . [she] had the Holy Ghost for a bed fellow". On the 8th of August 1844 she witnessed the transfiguration of Brigham Young, and in the process of relating her experience, she identified the Prophet as the "Comforter":

> It was June 27th, 1844 and it was rumored that Joseph was expected in from Carthage. I did not know to the contrary until I saw the Governor and his guards descending the hill by the Temple, a short distance from

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[30]It is interesting that even though Phelps made this remark only three or four hours after the transfiguration of President Young, yet he was actually alluding to a personal experience which he had had only two days after the Prophet's burial. "I will bear this testimony", he continued, "that brother Joseph came and enlightened me two days after he was burried" (TPBY 1:8-8-44). The transfiguration of President Young was not the first occasion that the Prophet appeared after his death, nor would it be the last. George Miller, who was one of the presiding Bishops of the Church, wrote that the Prophet appeared to him in Kentucky only a day after his death, while he was stump preaching for the Prophet's campaign as president of the United States, and revealed to him his death. Indeed, in the years to come, there would be many occasions when the Prophet would manifest himself to the Saints. He appeared to President Young, Wilford Woodruff, Benjamin F. Johnson, Marry E. Lightner and to many, many others. (For the accounts of these events see UPR Vol 3; see also *Doctrine of the Priesthood* Vol 13: <Jan 1996> 31–33) President Woodruff stated that the Prophet continued to visit the Saints for many years after his death, when for some reason, his visitations stopped.

[l]Moroni 8:26; Moses 6:61; D&C 36:2; 39:6

my house. Their swords glistened in the sun, and their appearance startled me, though I knew not what it foreboded. I exclaimed to a neighbor who was with me, 'What is the trouble! *It seems to me that the trees and the grass are in mourning!'* A fearful silence pervaded the city, and after the shades of night gathered around us *it was thick darkness*. The *lightnings flashed*, the cattle bellowed, the dogs barked, and the elements wailed. What a terrible night that was to the Saints, yet we knew nothing of the dark tragedy which had been enacted by the assassins at Carthage.

The morning dawned; the sad news came; but as yet I had not heard of the terrible event. I started to go to Mother Smith's, on an errand. As I approached I saw men gathered around the door of the mansion. A few rods from the house I met Jesse P. Harmon. "Have you heard the news?" he asked. "What news?" I inquired. "*Joseph and Hyrum are dead!*" Had I believed it, I could not have walked any farther. I hastened to my brother Dimick. He was sitting in his house, mourning and weeping aloud as only strong men can weep. All was confirmed in a moment. My pen cannot utter my grief nor describe my horror. But after awhile a change came *as though the released spirits of the departed sought to* ***comfort*** *us* in that hour of dreadful bereavement.

The *healer* was there, pouring balm on my heart,
And wiping the tears from my eyes;
He was binding the chain that was broken in twain,
and fastening it firm in the skies.

Never can it be told in words what the saints suffered in those days of trial; but *the sweet spirit* — ***the comforter*** — did not forsake them; and when the Twelve returned, *the mantle of Joseph fell upon Brigham*.

When I approached the stand (on the occasion when Sidney Rigdon was striving for the guardianship of the Church) President Young was speaking. *It was the voice of* ***Joseph Smith*** *— not that of Brigham Young. His very person was changed*. The mantle was truly given to another. There was no doubting this in the minds of that vast assembly. All witnessed the transfiguration, and even to-day thousands bear testimony thereof. I closed my eyes. I could have exclaimed, *I know that is* ***Joseph Smith's voice****!* Yet I knew he had gone. But *the same spirit* was with the people; ***the comforter remained***. *(The Women of Mormondom* <1877> 325–327)

ABBREVIATIONS AND BIBLIOGRAPHY

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JD — *Journal of Discourses,* Nov. 1, 1853 – May 17, 1886; Liverpool, England; Printed and published by Albert Carrington [and others]

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